

**An Appeal.**

DEAR READERS OF THE EVANGELIST—Under a deep sense of our obligations to our brethren in the West and our relation to our cause as a pioneer, we are prompted to take up our pen in an appeal in behalf of what we, from our standpoint, conceive to be of vital importance to the cause in which we are enlisted. Urgent as is the demand for a convention, it is deferred indefinitely. Hence the necessity for this appeal.

It appears to us that the real condition of things in this western country is not properly understood, or else indifferently regarded. The membership is comparatively meager and very much isolated. Yet their appreciation of gospel efforts is commendable.

The great question to be met is how can these members be supplied with a ministry? While we accept as a principle the necessity for pastoral labor, how is the pastor to be obtained? The few ministers here in the West are compelled to confine their efforts to their immediate surroundings and at much sacrifice. The doctrines of the Brethren Church are appreciated by those who hear them. Evidence—the recent effort made in our village. The people were respectful and attentive, and when compelled to bring the meetings to a close, they were dissatisfied, the most intelligent of the citizens declaring that they had never listened to such vindications of the truth in the place. Our Bro. Bauman, presented our practice in a clear, concise and logical manner, to the edification of all, and we feel to commend him as our Evangelist to the churches. While he may not gather so many into the church as some others, his teaching is of a character that will last. It is of a character that moves the thinking and more intelligent of the community. We read of the gatherings, in the East, in vicinities where the doctrines of the church are known by all, but not so here. We have strictly pioneer work, and we earnestly appeal to all our brethren to consider our needs from a sensible standpoint.

Religion should be viewed in a business way, and if worth anything, should be provided for as we provide for other business. We appeal to every earnest, candid lover of Christ and his cause, if our salvation and the salvation of our children and our associates in life is not a business of paramount importance.

No farmer was ever successful who did not sit down and count the cost of his business in advance. His teams must be provided for. His help must be considered, the whole years expenses must be aggregated. So with church work. Ministerial labor, as pastor, missionary and protracted efforts, should be considered by every organized body, and provided for as a necessity, as much as we provide for the necessities in any other department of business life. Acts, 6th chapter, gives us to understand when contingencies arise in the church, it becomes a business, and the best, wisest and most spiritual were selected to look after it, and I bless God for the simple record: "It pleased the whole multitude." The entire church adopted it without meeting. The church was consecrated. They brought all they had and laid it at the Apostles' feet, and as an effect: "The word of God increased and the number of the disciples multiplied greatly in Jerusalem and a great company of the priests were obedient to the faith."

Dear brethren, we labor to get back to Apostolic practice but may we not overlook the more important part, the spirit and consecration of the primitive church. Under the apostolic system how rapidly the truth spread. Now what is needed is the adoption of system on a strictly business basis. Let each church in its official capacity estimate wisely and judiciously its financial needs, annually, in every department of its work, and pay into its church treasury, and when demands arise it is ready to meet them. On this business basis, church work may be made a success. Ability, consecrated ability, is all that is needed. Otherwise church work is a drag and the cause of truth must be embarrassed. We need State Evangelists, but we cannot have them without means, and the means cannot be obtained in the absence of business arrangements.

These suggestions may be needless, but from

our standpoint, corroborated by observation and experience, they are absolutely needful, and to our brethren especially in Kansas, we earnestly appeal to consider them and in a consecrated, Christian spirit contribute of your substance, for the support of the cause of truth. Our Evangelist is ready and willing to serve in his work but without assistance it is impossible. Means are absolutely necessary and can be obtained only from Christian donations, prompted from a sense of duty and love to the cause of the Master.

A. J. HIXSON.

Parsons, Kans.

**Faith Cures.**

BY A. PEARSON, M. D.

Much is being said in religious as well as secular periodicals on this subject, which is conducive of harm rather than good. I do not deny the power of God to heal disease in answer to prayer, but have failed to find evidence of it in the many cases so reported in recent years. These cases have all been of doubtful diagnosis. Intelligent physicians all recognize the fact that in saint and sinner the vital forces of life tend to maintain an equilibrium in the anatomical structure and physiological action of the living being. Diseased conditions only exist where these forces have been interfered with. The development of an abscess is nature's effort to throw off some foreign body, or remove some obstruction lodged in the tissue. The suppuration of a tumor is nature's effort to remove such abnormal growth, and the faith-cured cancers so often reported are of this class.

Simple benign tumors (as fibroids and fibroplastic tumors) are often spontaneously cured by absorption, aided perhaps by the frequent rubbing of the anxious patient, whether saint or sinner. Thus I account for the so called "cancers cured by faith."

There are but two infallible ways to diagnose cancerous, from simple tumors. The one is to examine a portion of it with a microscope and see that it contains true cancer cells. The other is to wait until it has wrought its fatal result in inducing the constitutional symptoms, (called the cancerous cachexy) after which the scientific physician knows no cure, and only quacks assume to. Give us an authenticated case of this kind cured by faith and I will believe in it.

No doubt but that nature working in compliance with her own fixed laws that govern vital forces has cured many diseases that have been the subject of anxious hope and prayer, but to say that it was the result of suspended natural laws and thus becomes a miracle in any sense, is over taxing the credulity of the informed, and wringing undeserved or unintelligent plaudits from the ignorant.

A faith curing band recently visited our locality, teaching that Jesus is the only true physician and that all others are quacks, who tested their favor with God by invoking their "true physician" to cure a case of senile blindness and one of consumption, but without effect. The blindness of Mrs. De Witt Smith, of Wooster, O., (given in B. E. No. 45,) and which she honestly thinks was cured by faith, has no evidence of being so cured.

I knew a Dr. Boon, formerly of West Milton, O. who had had two attacks of blindness that came on suddenly, and after lasting for years disappeared suddenly, and that after all hope had been lost, of ever recovering and treatment had long been discontinued. This man was an infidel, and surely had no faith in God to cure him, yet he got well of a blindness that so far as published evidence goes, was just such blindness as Mrs. Smith's only hers affected one eye, his both. They were both most likely Amblyopia, or a functional suspension of vision, that the vital life preserving forces of their own being restored in its own due time. Such cures are not so "strange" to the medical profession.

The wrong in teaching and believing the faith cure doctrine is that it tends to make infidels of the disappointed supplicants who must from the nature of things be a very large per cent of the credulous creatures of earth, were this doctrine universally taught and believed.

Why extol the few apparent successes while the thousands of failures go unwritten? Why

should God's power cure one malady and not another, where faith is equal? And who can estimate the quantity of faith except he who bestows it and God that sees all things. My brother exercises faith and God heals him. I exercise, to my mind, all faith as though it would remove mountains and go away with my malady, disheartened, chagrined, and feeling that God is partial. In my youth I was taught to believe that God conversed with his accepted children by means of his spirit, in such unmistakable terms that all would know their duty without the aid of His revealed word. For two years I faithfully sought this kind of evidence of my acceptance, but found it not, and made shipreck of faith for want of it. I have seen many others in like spiritual dilemma. In that we expected too much. Just so in the faith cure doctrine; we are taught to expect too much, and the shipreck of many must be the result. Give me evidence worthy of my faith, and I will not refuse to believe.

**Transfigurative—What is it?**

"No cunningly devised fable;" this is Peter's expression. 2 Peter 1:16, 18. "Fable" in the Greek is *myth*. Many myths had the heathen of those days cunningly devised concerning their gods and heroes, Zeus and Apollo and Hercules. The poet Ovid had devised several, and called his collection the "*Metamorphoses*." But, says Peter, we tell of a *metamorphosis*—(this is actually the Greek term that we translate "transfigurative")—which is no cunningly devised myth. How could he be sure? Because he had been an "eye-witness." 2 Pet. 1:16. He had seen the glory of that metamorphosis with his own eyes; only once, indeed, but once was enough for certainty.

The apostles believed in the divine glory of Jesus before the transfiguration; for Peter, only a few days before, had said, "Thou art the Christ, the Son of the living God." But it was a weak faith, and when he told of the cross, a cloud came between their faith and its real object. Then came that one sight of Christ's glory. It never came again; but in his old age, Peter looked back in memory to it, and based on it a last word of assurance that all he had told them was true.

That one "transfiguration" of Jesus in the midst of his ministry of humiliation is very striking, especially just after he had for the first time announced to the disciples his coming death. For what does a *metamorphosis* mean? It means a change of "form" (*morphe*). Before his incarnation he "was in the form (*morphe*) of God." Then he "took upon him the form (*morphe*) of a servant." And just for once, in the midst of that period of lowly "form," he was "transformed" or "transfigured" or "metamorphosed."

The same expression occurs in two other places in the New Testament. Paul says, "Be ye *transformed* (metamorphosed) by the renewing of your mind." Rom. 12:2; and that we "beholding as in a glass the glory of the Lord, are *changed* (metamorphosed) into the same image," 2 Cor. 3:18. What a significant and solemn thought! The change in the Christian's life should be a "transformation" like Christ's transfiguration! Nay, we are to catch his very image and likeness! And this by just "beholding his glory;" not, indeed, direct—we cannot see it so yet—but as in a glass or mirror. The true way to be good is to be always "looking unto Jesus."—*Home Pulpit*.

**MARRIED.**

SHEARER-MCCAIN—By the undersigned at 164 McClure street, Dayton, Ohio. Elder Walter Shearer and Miss Mary McCain, both of this city.

SAMUEL KIEHL.

**OUR DEAD.**

DUPLER—Miss Clara Lucetta Dupler, died Nov. 15, 1886, aged 20 years and 14 days. She was visiting here from Allen county, took sick and died. Funeral services at the Bethel church, Perry County, O., by A. A. Cober.

WILSON—Of Sacramento City, the son of Bro. J. H. and Sister Elizabeth Wilson, died with fever, near Westpoint, Mendocino Co., Cal., Oct. 14th, aged 11 yrs., 10 mo. and 17 das. and was there laid in his last resting place.

"We saw not the angels who met him there,  
The gates of the city we could not see,  
Over the river, over the river,  
My darling is waiting for me."

NELLIE A. MORRILL.

KOLLEAR—Franklin Milo Kollar, aged 15 years, 1 month and 12 days. Funeral services by Rev. Wm. Kieffer, at the Fair Haven church, Ohio, Nov. 18th.